



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

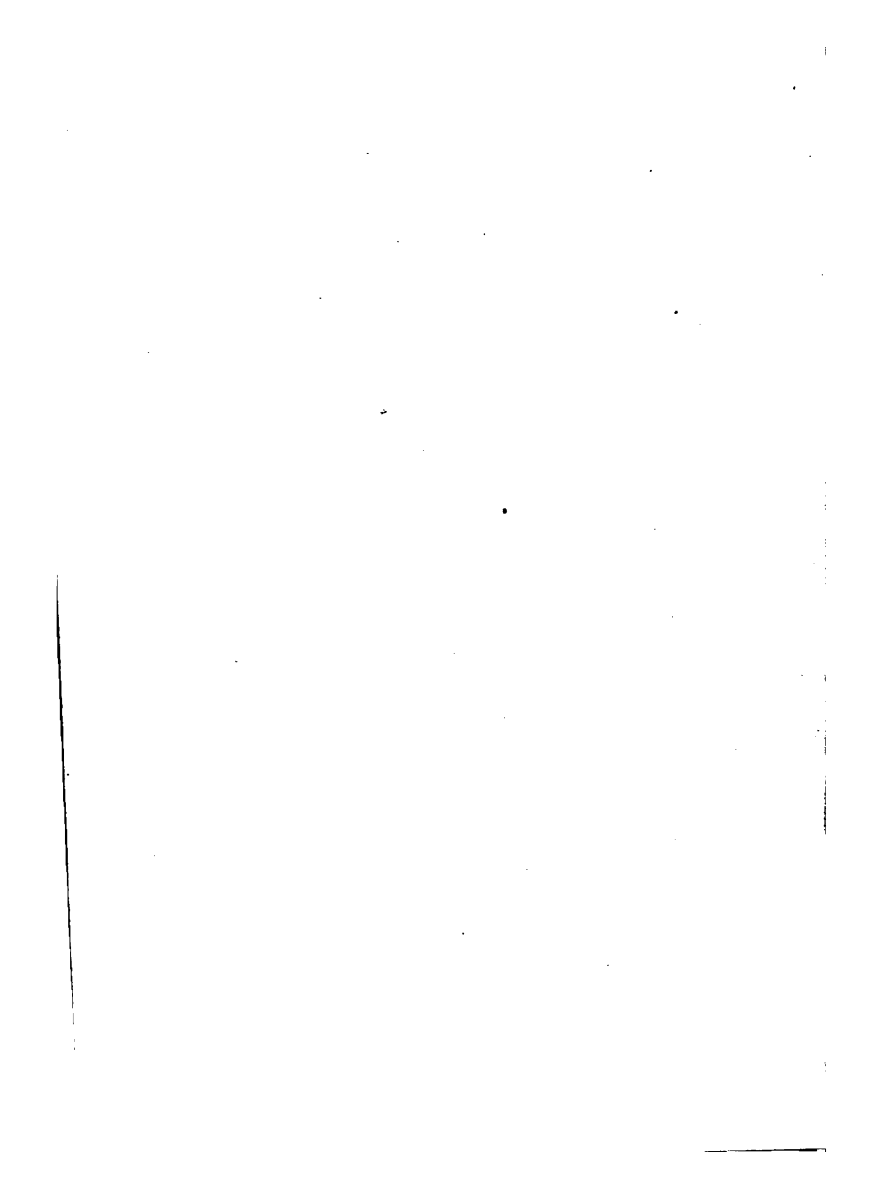
392.5 L34

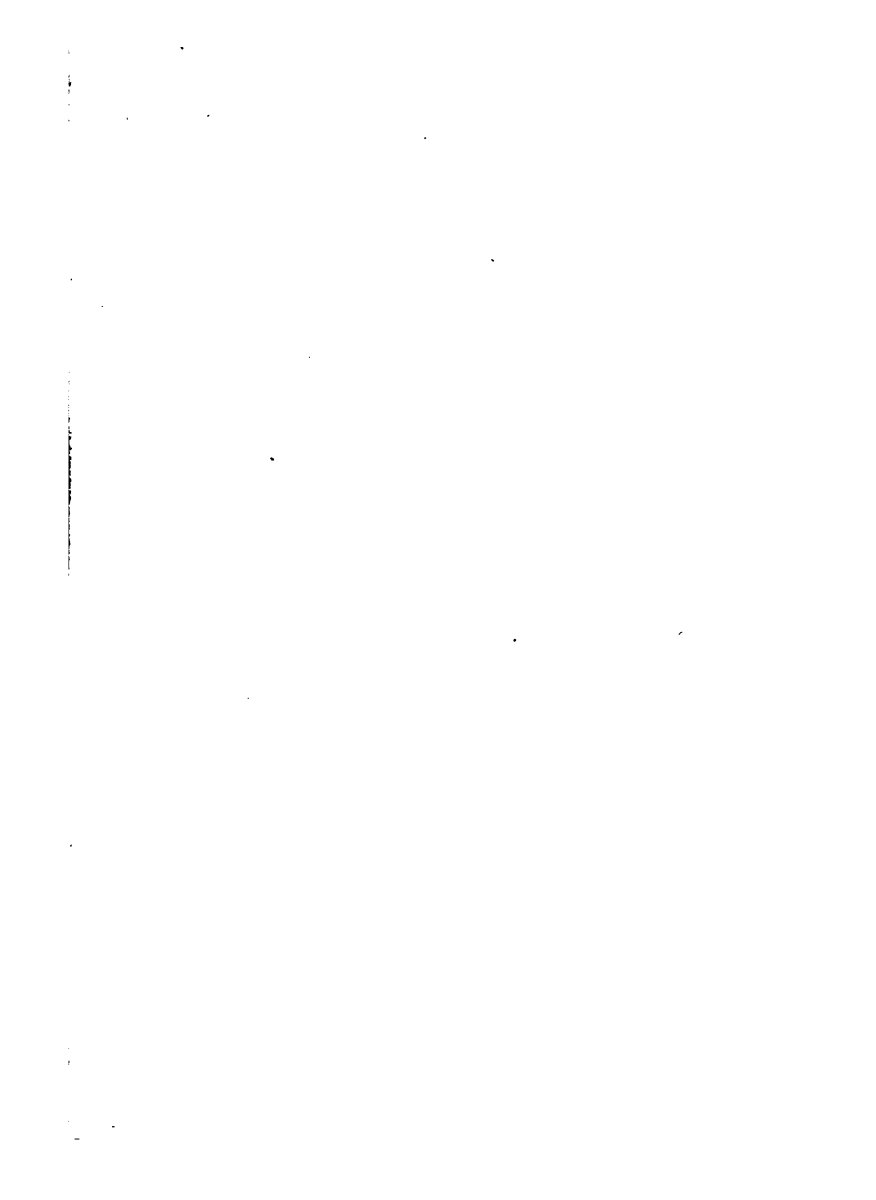


FROM THE FUND IN MEMORY OF
JOHN R. AND SARAH C. BRIGGS
BEQUEATHED BY THEIR DAUGHTER
ELIZABETH BRIGGS
OF THE CLASS OF 1887

Radcliffe College Library







THE LARSON BOOKS

Brains and How to Get Them.....	Net, \$1.25
Business Psychology	" 1.00
How the Mind Works.....	" 1.00
How to Stay Well	" 1.25
How to Stay Young	" 1.00
In the Light of the Spirit.....	" 1.00
The Ideal Made Real; or Applied Meta- physics for Beginners.....	" 1.00
The Pathway of Roses.....	" 1.25
What is Truth.....	" 1.00
Your Forces and How to Use Them...	" 1.25

POISE AND POWER SERIES

Cloth, net \$.50, postage extra

How Great Men Succeed.

Just Be Glad.

Mastery of Fate.

Mastery of Self.

The Mind Cure.

My Ideal of Marriage.

Nothing Succeeds Like Success.

On the Heights.

Perfect Health.

Poise and Power.

Scientific Training of Children.

The Great Within.

The Hidden Secret.

Thinking for Results.

MY IDEAL OF MARRIAGE

BY

CHRISTIAN D. LARSON

AUTHOR OF "POISE AND POWER," "THE GREAT WITHIN," "MASTERY
OF FATE," "THE IDEAL MADE REAL," "THE PATHWAY OF
ROSES," "THE HIDDEN SECRET," "YOUR FORCES AND
HOW TO USE THEM," "JUST BE GLAD," ETC., ETC.

NEW YORK

THOMAS Y. CROWELL COMPANY
PUBLISHERS

PRESERVATION MASTER
AT HARVARD

COPYRIGHT, 1916,
BY
CHRISTIAN D. LARSON

392.5

L33

MY IDEAL OF MARRIAGE

THERE is a power at work everywhere in the world today, the one supreme purpose of which seems to be to change everything. And this power is not working in vain. It has already succeeded remarkably. There is scarcely an institution anywhere that has not been affected by the persistent influence of this power; and the indications are that the work of this power, irresistible as it certainly is proving itself to be, will, before the end of this century, eliminate every trace of the passing order.

New demands are arising everywhere. The spirit of the new age refuses absolutely to be satisfied with things as they are; and therefore is looking to the near future for a complete transformation of everything that pertains to the life and the welfare of the race.

4 MY IDEAL OF MARRIAGE

What the cause may happen to be for this unceasing and universal desire for change, is a matter that is open to much speculation. But of one thing we are all convinced; and it is this, that this planet is now good and ready for something entirely different along all lines. The law of life is eternal progress. We have been moving forward with the invincible demands of that law. We have outgrown the old. We are facing the new. But what is all of that new going to be?

Another program is in press. Another play is to be staged. The curtain of human destiny may rise at any time and reveal a scene that may startle even the most radical among the progressive thinkers of today. But whatever the scene or the play may be, it will be the result of the demands of human progress. And therefore cannot be otherwise than good.

Everything is good that tends to further the advancement of man; and that which shall have the power to enrich and enlarge the life of the whole race, can cer-

MY IDEAL OF MARRIAGE 5

tainly not be evil or wrong in any form or manner. The new play, therefore, which will, according to the signs of the times, be staged shortly upon this planet, cannot be evil, neither in its nature, nor in its final effect. But it may be "shocking" to those who have always believed that the customs of the past were sacred. The new is always shocking to those who have been drilled, all through life, to think that change is dangerous, and that mental growth is fatal. The greater good never fails to shock the minds and souls of those who are convinced, beyond the shadow of a doubt, that the lesser good is perfect.

However, the law of human advancement does not consider the pet feelings or overwrought sensibilities of those who are wedded to the tender memories of bygone days. The law is working for the greatest good of all; and when the time is ripe for a great change, that change must come, even though everything we have cherished and adored be swept from off the face of the earth. The law of progress does not

6 MY IDEAL OF MARRIAGE

stop at mere sentiment; but there is much consolation in the fact that when we are on the path of progress, the losing of the lesser love invariably means the coming of the greater love.

All in all, therefore, whatever may come, the future will be richer and larger and greater and better, provided we always continue on the upward and onward path. For this reason, we have nothing to fear from change. We need not feel disturbed about the coming of the new order. Any change will be a change for the better so long as we continue to face the visions of the ideal. And there never was a time when the ideal attracted as much attention as now.

This being true, the great change that is near at hand will be a decided change for the better. And every institution that will be affected by that change will be improved remarkably, and lifted many degrees in the scale. We may look forward therefore to the coming days with great joy. Those days hold invaluable treasures in store; and those days will be intensely interesting; for

MY IDEAL OF MARRIAGE 7

the fact is, that the most fascinating period the race has ever known is just beginning to dawn.

Among the many institutions that will be affected, directly and immediately, by the great changes that are rapidly coming over the world, the institution of marriage is by no means the least important. In fact, the changes that must inevitably come to that institution may well be considered the most important, touching as they will do, the very source of human existence upon this planet.

For many years the coming of these changes have been clearly evident; and the situation has been viewed with alarm by the conservative everywhere. But there need be no occasion for alarm anywhere. Nothing serious is going to happen. All that will happen will be the realization of new and higher ideals in everything pertaining to the marital state; and such a prospect should certainly be welcomed with more than usual joy.

The coming changes in this connection,

8 MY IDEAL OF MARRIAGE

however, will not simply affect the institution of marriage itself, but will also affect everything pertaining to sex. And what we are to do with all the customs, beliefs and institutions that are connected, directly or indirectly, with the elements of sex—this is indeed a great question—a question that must be answered in a thorough and satisfactory manner before we can proceed much farther with the progress of the race.

Many attempts have been made to give this great question the practical and scientific consideration required; but these attempts have not proven successful because the subject has been viewed almost entirely from the physical standpoint. The real element of sex, however, is not physical; it is psychological; and therefore we must give our attention to the psychological side of this subject before the true answer can be found.

In giving due attention to this important subject there are several facts of a most vital nature that we should constantly bear in mind; and the first of these relates to the

MY IDEAL OF MARRIAGE 9

function of marriage in the social order, and the place that the institution of marriage must necessarily occupy in the life and the progress of the race.

We all know that the family and the home constitute the very foundation of human civilization; and we also know that the human race must have civilization—higher and higher degrees of civilization—if the greater destiny of man is to be realized; but there can be neither family nor home, in the true sense of the term, without marriage; and marriage can exist only by virtue of the elements of sex. Thus we find that human civilization is directly related to the elements of sex. And the same is true of human progress; for the fact is, that we cannot further the advancement of the race as a whole without perfecting the family and the home; and to perfect the family and the home we must improve upon marriage, which implies the better use of everything pertaining to sex, or that may be related thereto in any form or manner.

10 MY IDEAL OF MARRIAGE

The institution of marriage today does not measure up to the new ideals of life; and the modern home, with a few noble exceptions, does not possess those finer elements that alone can lift the race to a higher level of conduct and existence. A decided change therefore must come, both in the ideals of the home and in the ideals of the marital state; but we must understand the psychology of sex before we can proceed to bring about the change required.

The current views of sex, marriage, love, courtship, conjugal attraction, and all other subjects of a kindred nature, are thoroughly materialistic, and therefore unsuited to the new time and the new order of things. The materialistic age is gone; we have taken, or are in the process of taking, a decided step forward—a step that will culminate in an age that will be idealistic in the best sense of that term. But that which had its origin in the materialistic cannot serve in a state that is becoming idealistic. Therefore, every materialistic tendency must and will be eliminated from the life of the race.

MY IDEAL OF MARRIAGE 11

Another subject of vital importance is that of health and morality as related to the elements of sex. And this is something of serious concern, knowing as we do that such a large percentage of ills of the world, physical, mental and moral, have their origin in the misuse of sex. But how are we to know the true use of sex? And having learned the secret, how are we to gain the necessary power and mastery over mind and body to apply that secret?

This leads us to the consideration of a fact of exceptional importance—the fact that nature is constantly giving to all healthy men and women an enormous amount of creative energy—energy that produces a multitude of desires, both in mind and body—desires that become in many instances irresistible. And the question is, what are we to do with those desires, and with that creative energy?

What constitutes the true use of those elements and forces when we live in the marital state? And what constitutes their true use when we are not living in that

12 MY IDEAL OF MARRIAGE

state? We all want to know. Those forces and desires are there. Nature refuses to cease in her creation of such forces and desires. We must learn how to deal with them, for if we misuse those forces, or misdirect those desires, we bring all kinds of suffering and distress upon ourselves, and upon our children and children's children. But if we learn the true use of those forces and desires, we may not only eliminate a large percentage of the physical, mental and moral ills in the world, but we may also increase our own personal and mental power to a remarkable degree; and, in addition, become the progenitors of a greater race than this planet has ever known.

In the face of these facts, and scores of equally important facts, we cannot ignore the subject under any circumstance. We cannot permit abnormal timidity or fossilized conventionality to stand in the way of the knowledge we need. We want to know these things. And we will secure the information desired. However, the real facts can only be gained through a thorough

MY IDEAL OF MARRIAGE 13

study of the psychological side of this entire subject.

In trying to solve the many problems that we come in contact with in our study of this great question, one of the most prominent is that of unhappiness in marriage, or the lack of real happiness among so many who are living in the marital state.

When we look at this problem from a general point of view, we naturally come to the conclusion that, where love is lasting and strong the marriage state ought to be perfectly happy; but inasmuch as love does not prove lasting in so many cases, we naturally inquire the reason why. The majority of those who enter the marital state begin with an abundance of love, and therefore we are interested to know why their love does not continue as it began originally.

Many answers have been given to this question, and all of them are possibly true from certain points of view, but there is one answer that has received but little attention; and this answer we are convinced

14 MY IDEAL OF MARRIAGE

contains more of the truth than all the others combined.

When we observe the general customs of modern courtship, we discover something that gives much light on this subject; that is, where we examine it all from the psychological point of view; and this is necessary in any case, because the psychological side is not only the most vital side and the largest side, but is also the one factor that invariably determines both the course and the natural outcome of every action.

We agree that the usual method of winning a wife is more or less strenuous; and that mental force as well as many modes of persuasion are frequently employed in direct violation of the natural law of attraction.

When we examine the feminine mind, we find that fully seventy-five per cent of such minds are so constituted that they can be readily persuaded, not only to do certain things, but also to feel that those are the very things they want to do, even though they had no inclination along that

line in the beginning. Therefore, if a man proceeds with strenuous and positive methods in the pursuit of the girl of his choice, using every means possible to persuade her that she does love him—we find that three out of four can be persuaded in that way, at least for a time; that is, where the man is fairly desirable. In such cases the love of the woman for the man is not natural, but is induced by suggestion, special attention and persuasive methods of all kinds.

In this connection, it is well to pause and consider a very important law in psychology; and it is this, that if a certain mind can be impressed with the idea that a certain thing is the very thing to do, then that mind may be so influenced by that impression as to actually come to *feel* a desire to do that very thing, even though it may be artificial in every form and manner, and not the thing for that person to do under any circumstance.

In pursuing the usual method of winning a wife, the man selects the woman because she may seem desirable; then he persuades

16 MY IDEAL OF MARRIAGE

himself, through repeated suggestions, to love her, and by constantly thinking to himself what a fine wife she would make, how proud of her he would be, and how much she would add to his happiness. In most instances he judges entirely from appearance, and does not consider the vital elements involved. However, he persuades himself to think that she is the one wanted, and goes in pursuit of her, determined to get her—filling her mind, day after day, with the idea that they belong to each other and that they must marry by all means.

Here we find an artificial love in the man, produced by auto-suggestion, inducing an artificial love in the woman through the use of all sorts of suggestions; and if they marry, the result will be a marriage based, not upon natural attraction, but upon artificial and temporary emotion. Those temporary feelings or emotions, however, will in time wear off, and then will come dissatisfaction, which frequently becomes painful repulsion.

In many instances, both parties hide their

MY IDEAL OF MARRIAGE 17

repulsive feelings for each other, and try to get along, or try to bolster up their artificial love for each other by more auto-suggestion—trying to convince themselves that it is all right after all, and will work out all right. Thus they manage to live in reasonable peace; but the real joys of love are not there in any form or manner. In other instances, however, where temperaments are different, those states of dissatisfaction, resulting naturally from mere artificial love, tend to go from bad to worse, until complete separation is sought; and herein we find the real reason for a majority of the divorces that we deplore so much at the present time.

When we examine carefully the difference between love that is produced by natural attraction, and love induced by suggestion or strenuous modes of courtship, we soon realize that we have found one of the principal causes of unhappiness in marriage; but the question is, how such unions may be prevented. In any case it is a delicate subject; but to begin, we must change our atti-

18 MY IDEAL OF MARRIAGE

tude towards that wonderful something that we speak of as love between woman and man.

It is quite true that most women have, in the past, been so constituted that they preferred the idea of being pursued, not knowing that they might, through such a method, become merely a hypnotic victim; and a large percentage of such women have chosen men who are the most strenuous and the most persuasive in their love-making, regardless of the fact that the heart was elsewhere.

Woman still permits herself to be pursued in this manner; and the man thinks that the woman is something to be captured and taken possession of; accordingly, the law of natural attraction is ruled out completely in most instances, and mental force, persuasion, and even certain forms of mesmeric power are employed, consciously or unconsciously, in bringing about the results desired. We find, therefore, that a large percentage of those who marry are in love with each other, because they

have been *taught* to love, and not because they are really made for each other. Later they wake up to a loveless marriage; and the consequences we are all familiar with.

We may consider the subject from any point of view, and we can come to only one conclusion; and it is this, that a happy marriage can only be realized where the two are made for each other; that is, where they are adapted physically, mentally and spiritually. And where the two *are* made for each other, they are naturally drawn together by the fascinating power of attraction, but by no other method whatever. This law therefore should be left free to express itself perfectly under every circumstance, regardless of social positions, accepted conventionality, or anything whatever that may tend to involve outside influences in connection with this sacred procedure.

We know that this law of natural attraction does not always operate at first sight, although it does in some instances. As a rule the actions of this law will only follow more perfect acquaintance, especially

20 MY IDEAL OF MARRIAGE

along mental and spiritual lines; but in many instances, especially where the two people involved are perfectly natural in their feelings, the presence of this law will be felt almost immediately after the two have met and exchanged sentiments and ideas upon the general problems of life.

There is one thing, however, in our present civilization that may interfere considerably with the full and natural expression of this law; and it is this, that human society, as a whole, is permeated with unnatural and artificial customs, feelings and conventionalities; in fact, there are very few people who really know how they feel in their own natural self; and there are very few who think their own thoughts, or feel privileged to carry out their own sacred rights in connection with love and marriage, because the public has such a strong tendency to judge, and friends will almost invariably step in and lend their so-called superior advice.

We realize, therefore, that in order that love-making in the future may become nat-

MY IDEAL OF MARRIAGE 21

ural and that those who are made for each other may come together in a natural and wholesome manner, modern society will have to change largely, both with regard to its views upon this subject and with regard to its leading customs. In brief, we must, as far as we can, eliminate the artificial from our feelings, desires and aspirations, and try to get into more perfect harmony with the higher and finer feelings of mind and soul.

Those higher feelings, when permitted to express themselves, will inform us invariably as to what is best, and who truly belongs to us; and therefore, the more we inspire those feelings to act in everything we undertake to do in life, the fewer will our mistakes become.

It is not what may seem best from an external point of view that we should carry out or pursue, but what we know and feel to be best through the deeper consciousness of our own real individual need. And our understanding of real individual need, as well as the laws involved, will become more and more perfect the more fully we study

22 MY IDEAL OF MARRIAGE

the psychological side of this vital and most interesting subject.

Turning our attention briefly to the subject of divorce, we find that the seeming increase in the number of separations is viewed with alarm by a great many, especially those who cling more or less to the old order. Others, however, look upon it as a good sign; that is, the breaking up of states that are not states of love, but bondage instead. And in many instances this is true; but on the whole the increase of divorce in itself is not a good sign. It is simply an indication of monumental ignorance upon the most important subject in the real living of life.

We know that a great number of couples marry every year by mistake; and to be just to others, we should permit these mis-mated couples to separate when they awake from their delusion; but we find that separations frequently occur between couples that are naturally adapted, and that should, under true circumstances, live more happily together all through life.

The reason why unhappiness comes into

MY IDEAL OF MARRIAGE 23

such unions is due to several causes. The first cause, and the principal cause, may be found in the fact that the natural laws that govern the physical side of marriage are violated almost continuously; and we know enough to realize that harmony and happiness cannot remain where the principal laws involved are violated to such a vast extent; in fact, where such laws were violated only at rare intervals, we might expect discord; but where they are violated almost continuously, it is impossible to expect anything but unhappiness and separation.

We know that the right use of any particular law may bring the greatest harmony and the greatest joy, while the violation, the misuse, or the excessive use of that law may bring the reverse—first unhappiness and then repulsion. This being true, we should never judge the merits or the demerits of anything unless we understand the true use of the laws involved. It is only the right use of anything upon which we can base judgment, because the wrong use is no use at all.

24 MY IDEAL OF MARRIAGE

We find thousands of people denouncing the institution of marriage on account of the unhappiness that arises in that state; but we cannot justly denounce an institution on account of its misuse. It is the right use of that institution that alone can be considered; and we know that the right use of any natural institution, or law, must work for greater good, for greater happiness and for greater welfare to all persons concerned.

Concerning the physical side of marriage, we shall speak in detail later; but it can be stated as a positive fact that the larger percentage of unhappy marriages can be traced to the misuse of laws involved in the physical side of the marital state. No married couple therefore should delay in seeking thorough and scientific information on that most important subject.

Another cause of unhappiness in the marital state is found in the lack of character in one or both persons; and this has been the direct cause of a great many separations. However, we are not to infer

that we have more weak characters in the present age than in the last; the reverse is the truth; but in the past there were many unhappy couples who remained together because, according to custom, it was a disgrace to separate. Then another thing that should be considered in the present is this, that suggestion plays a most important part in the increase of divorce. The fact is that every new divorce suggests the idea of separation to many who are not as happy as they would wish to be. And those who understand the psychology of the human mind know that after a suggestion has begun to work in minds that are not as strong in character and in will as they should be, will soon give way to those suggestions; and all their feelings and desires will succumb completely to the idea that has been suggested. We find this law operating all through life. Many people get the idea that they ought to do thus or so, because others have taken the same course; and they come to this conclusion without realizing the consequences, or without considering the fact that their

26 MY IDEAL OF MARRIAGE

own case may be entirely different from that of those from whom the suggestion was received.

It is highly important, therefore, that every individual learns to decide his own course from his own point of view, and take every means to strengthen his character and improve upon his mode of living, so that his life may become more and more of an inspiration to others, instead of being more or less of an aggravation.

We know very well that there are people whose lives are constant aggravations to everybody, especially to those with whom they associate intimately; and it is not to be expected that such people can long retain the respect or love of others; nor can they contribute to harmony and human welfare in any institution or state of society.

We understand therefore that since such a large percentage among average men and women are more or less aggravations to their associates instead of inspirations—as they should be and could be—discord instead of harmony will be produced in the

MY IDEAL OF MARRIAGE 27

home to an extent that is by no means complimentary to the usual type of human beings.

Pursuing our study along this line, we will soon come to the conclusion that if we made up our minds to develop loveliness of disposition, strength and quality of character, and trained ourselves to become inspirations to everybody, our presence would be conducive to harmony wherever we might live or choose to act; and accordingly, discord and unhappiness would be reduced to a minimum in nearly every home in the land.

Regardless of this fact, however, we must not forget that those alone should marry who are made for each other; and also that those alone should marry who understand the purpose, the significance and the vital essentials of an ideal marriage.

We should not enter into any state unless our purpose be to make that state ideal; for the fact is, that nothing is worth while unless it is made ideal; and therefore, the very first thought to be considered in this

28 MY IDEAL OF MARRIAGE

connection is how to make marriage ideal—what kind of a marriage can be made ideal, and what the man and woman should be and do in order that such a marriage can be continued all through life.

In our study of this important subject, there are several principles to which we shall give special attention, principles that are of vital importance to the life, the happiness and the welfare of all; and one of the first of these principles is this, that what we do not understand, we will misuse. It is of the highest importance, therefore, that we understand everything that we are to meet or contact in personal or social existence.

This principle is vitally related to the subject under consideration; but as we know, this is a subject that the majority have not tried to understand; and herein we shall find the principal reason why there are so many opinions and such uncertainty of feeling concerning the institution of marriage. We know that it is easy to theorize and draw conclusions from individual instances; but

we do not understand a subject until we consider that subject from the viewpoint of the real factors involved. And this leads to another principle that we must consider carefully herewith; that is, that we must not draw conclusions from abnormal cases.

However, we have been in the habit of judging marriage almost entirely from the consideration of abnormal cases. When we discuss marriage we usually single out certain couples that have had most disagreeable experiences; and simply because those striking cases have come under our observation with their discord and unhappiness, we are liable to judge the whole subject accordingly, and conclude that it is either a lottery or all a mistake. But if we seek to understand the subject of marriage we shall have to proceed in an entirely different manner.

We can never know the truth about anything unless we study the natural law involved; and natural law everywhere finds true expression only through the normal. We know there are many abnormal people who are married; but such people have no

30 MY IDEAL OF MARRIAGE

right to marry because they are incapable of complying with the requirements of such an institution. Abnormal people will make mistakes wherever they may try to act; and therefore their experiences in marriage prove nothing with regard to the ideal of marriage itself.

It is the purely normal that alone are in a position to say what is right and what is best in any institution, or in any mode of life; but we know that the larger part of the unhappiness met with in marriage at the present time appears in families where one or both parties are abnormal in some form or other. They do not have, what we may call, the natural ability to relate themselves properly to the demands and privileges of marriage; and their conception of the responsibilities involved in such an institution are, as a rule, so perverted that they misdirect every move they make in connection with the matrimonial state. They have entered that state for certain personal or special reasons, without considering what it really means; and besides they may be, and

MY IDEAL OF MARRIAGE 31

frequently are, under the influence of some mental or nervous ailment.

There are a great many people, both men and women, who are so constituted that they cannot possibly relate themselves harmoniously to anyone with whom they come in daily contact. Their minds are abnormal; and therefore, they take the wrong view of everything, and rub everybody the wrong way. But such people, through their experience, can give us nothing that is true concerning the subject of marriage.

Our rule should be, whenever we meet unhappiness in the marital state, to ask ourselves, "Are those people normal; are their minds wholesome; are they living a life that is true to life; is there something wrong with them in mind or body; do they have abnormal desires and unreasonable tendencies; or do they lack in normal desires and personal power?"

These things must be known before we can say anything about the case under consideration; and we shall find that a large percentage of the people who are unhappy

32 MY IDEAL OF MARRIAGE

in the matrimonial state are unhappy because they are not normal; or because there is something that is unnatural about them, either physically or mentally. However, such people have no right to marriage; and we can gain nothing by analyzing their experiences. When such people enter matrimony, it is all a mistake, and all we can learn by considering such cases is this, that they should not have married. Moreover, such unions should not continue. They are mistakes, and should be discontinued at once. If one of the two happens to be abnormal, the other should not be called upon by society to continue in such a state. No individual should be compelled to live a life that is wrong from every point of view; and the sooner that individual seeks freedom from such a mistake the better.

We know that conventionality has compelled a great many people to live together under conditions that are simply intolerable; but conventionality is, in too many instances, based upon prejudice and ignorance, and cannot be relied upon to a very great de-

MY IDEAL OF MARRIAGE 33

gree. But we are all emancipating ourselves more and more from crude conventional notions, and gradually becoming more educated on all these subjects.

We are now coming to the conclusion that there is no reason why a state or condition of life should continue, if that state be based upon ignorance and wrong, even though it might have continued for five, ten or twenty years. The fact that a mistake is an old mistake does not prove that it has a right to continue indefinitely; and therefore, it should be put out of the way at the earliest possible moment.

Before we decide, however, that an unhappy couple should separate, we should consider another principle that is vitally important herewith. We know there are many people who imagine that they are not properly mated in marriage simply because they have met disagreements now and then; but here we should remember that it is an easy matter to get nervous about the various adversities that come up in life, and to blame it on our associates or companions,

34 MY IDEAL OF MARRIAGE

thus coming to the conclusion that life under such circumstances cannot be otherwise than wrong.

The living of life involves many problems; and simply because we may not be able to solve every problem the very day it appears, we should not imagine that the life we are living is all wrong, or that the people we are living with or working with are not suited to our needs. We should not permit trouble and adversity to distort our minds, cloud our judgment, or develop conclusions that are purely imaginary.

Our rule should be, that whenever we do not feel right physically or mentally; or when we come to places where we have lost interest in everything—we should stop right there, and take a brief rest. Whenever any mind comes to such a state, the remedy is rest. There is nothing serious in the matter; but under such conditions we do not see anything properly and cannot judge anything justly. The only time that we can judge correctly of any situation is when there is sufficient energy and ambition

MY IDEAL OF MARRIAGE 35

in the system to keep the mind wide awake and fully alive to every purpose and function. When we are down in the "dumps" we are unable to view anything correctly; and although we ought to know enough never to permit ourselves to get down into the "dumps," still, when we come to such a place, we should understand that in that place we are not fit to judge anything or anybody; and therefore should stop thinking and take a rest, thus permitting nature to recuperate.

Here we should remember that whenever we are "down" mentally, or when our nerves are upset, or when the system is deeply disturbed, our view of everything will be largely mistaken; and what we think or imagine at such times will be mostly wrong. The conclusions we may come to, therefore, under such circumstances, should be thrown upon the scrap heap, as they are absolutely worthless.

Let us make this one of the permanent rules of life—never to judge anything unless the mind is brimful of energy, and

36 MY IDEAL OF MARRIAGE

every faculty fully alive. The time to judge and draw conclusions is when the mind is in the upper story—in the full light of reason, judgment and clearness of thought; and we shall find, if we judge the subject of marriage only when we are in the upper story, that we will develop conclusions far different from the pessimistic views of the world; and as we analyze those conclusions we will find them to be absolutely true.

When people live together or work together, it is important that they dwell as much as possible upon the better side of life as well as upon the better side of each other. We know full well that if we continue to dwell on the wrong side of everything, and continue to think of the weakness of the people with whom we associate, we will soon come to a place where we not only see everything from the wrong point of view, but we will misjudge and mistreat everybody with whom we come in contact; therefore discord must follow; but discord of every description must be avoided if we seek happiness.

When we take a broad and sensible view of this entire subject, we shall find that the larger part of the unhappiness that is found in marriage is due to the fact that one or both of the people involved in the union are abnormal in some form or other; or have such a small, or such a distorted view of life that they are incapable of adjusting themselves properly to anything or anybody in the world; and therefore, the study of marriage cannot be pursued with any satisfaction unless we eliminate abnormal cases absolutely, and proceed to consider this state as it *may* exist where the people are normal, and where the circumstances are conducive to the best application of every principle involved.

In the past we have given so much attention to the mistaken side; and not having found a satisfactory remedy for that mistaken side, we have decided that marriage is a problem for which no real solution can be found; but in the future, we must examine more carefully the normal side, and dispose of mistakes in the most orderly fashion possible.

38 MY IDEAL OF MARRIAGE

Individuals that find themselves unhappy in marriage should be given the privilege to correct the matter, but under the guidance of the best information that society can furnish on the subject. However, we cannot lay down definite rules that will cover all cases. There are many reformers who have adopted such a method, but it is always a mistaken method under every circumstance. Each case is different from the others, and requires individual attention.

Society should, however, take an active part in deciding whether unhappy marriages are due to abnormal conditions, or whether they are due simply to nerves, bad habits, or a distorted view of life. If the cause is found among the latter conditions, let both parties involved repent and decide to become real human beings, henceforth. But if the cause is found to exist in abnormal states of mind or body, there is only one way out, and that is separation; although in this connection it is important to remember that if a better understanding of life, including the privileges and responsibilities of

MY IDEAL OF MARRIAGE 39

life, were attained by everybody living in the marital state, the number of separations would gradually be reduced to a minimum.

When we proceed to study marriage as it really is, and as it may become according to still higher ideals, we must begin our study according to natural law—natural law as expressed both physically and mentally. We must give special attention, however, to the mental side, because marriage is more of a psychological factor than a physical factor. It is the psychological side that will determine whether the marriage is to be happy or not, and also whether it is going to be a wonderful union, or a union that will simply prove ordinary. But here we must not forget the principle, that what we do not understand that we will misuse. Therefore, we must gain a better understanding of the psychological side of marriage, including the normal and the natural laws involved; otherwise, we will misuse that state of relationship both in the physical and the mental spheres of action.

In our study of an ideal marriage, the

40 MY IDEAL OF MARRIAGE

first proposition that we will make is this: "We must have both an ideal woman and an ideal man before we can have an ideal marriage." But this proposition has never received proper attention. We know a great many people, especially young girls, who dream about an ideal marriage, and the wonderful marriage which they expect to realize some day, but they never ask themselves what they are able to give to such a marriage. They do not think of what they are going to contribute to that institution after they have entered into it; and we must remember that we can never receive, from any source, any more than we give. If we want to realize the ideal, we must become ideal and be able to express the ideal in every form and manner. This idea therefore must be considered first of all.

The two people must be ideal; and by that we do not mean that they have to be perfect physically, mentally or spiritually, because none of us are as yet perfect in any manner, although most of us are surely moving in that direction. When we speak

MY IDEAL OF MARRIAGE 41

of ideal men and women in connection with marriage, we refer to those who enter that state with a certain definite object in view, and who have certain lofty aims that they are determined and able to express under every circumstance.

In the first place, the man and woman must be willing, ready and able to respect each other's individuality and each other's freedom. They must have good character and must be inspired with a living desire to express in life the ideal life, no matter what external conditions may be. They must be willing to overlook each other's shortcomings, and think as little as possible of the lesser side of human nature. They must proceed upon the principle that we are all human, and liable to mistakes now and then, but also that we are all growing, and that we must steadily improve. They must consider it a pleasure to give as little attention as possible to the weak points of personality, mind or character, and more than desirous to magnify the strong points, and give so much attention to the good

42 MY IDEAL OF MARRIAGE

qualities that they become actual inspirations to each other.

When we consider the requirements of an ideal mind, we shall find that one of the first of these is to have the tendency to give more attention to the good qualities than to the weakness we may find in others. In fact, such a mind will naturally give so much attention to the good qualities that practically no attention whatever will be given to those qualities that may seem weak or inferior at the time. The purpose of the ideal mind is to give the whole of attention to the development of the best there is in personality, mentality, character and soul. And therefore, an ideal mind is always looking for the best in everybody, always magnifying and encouraging the best, always adding to the life and the power of the best; and we know that in marriage it is absolutely necessary that the two members of the union look only for the best in each other—in fact, magnify the best to such an extent that they actually idealize each other to the highest possible degree.

MY IDEAL OF MARRIAGE 43

We know that the tendency to idealize everybody is always productive of great good and great happiness; but we are sometimes told that if we idealize people, we may form incorrect opinions of their present nature, and accordingly they may never come up to our expectations, which fact would result in disappointment on our part. This view, however, is but temporary and limited; and in truth, does not consider the real facts involved. When we look more fully into this idea of idealizing everybody, we find that, instead of forming incorrect opinions of people, we do, on the contrary, form opinions that are nearer the truth than any kind of opinion that we could form otherwise.

When we look on the surface of life, we may not find a great deal to arouse our enthusiasm; in fact, we may not see much character or much ability in the individual thus considered, and there may be nothing about either mind or personality that is very attractive; but then we must remember that the individual is not simply a physical body.

44 MY IDEAL OF MARRIAGE

The personality of that individual may, or may not, be attractive; but there is something else in that individual besides what appears on the surface. We know that that personality contains within itself wonders and marvels that have never been understood or comprehended by the physical side; and therefore, however limited the expression of the ideal may be on the surface, the real man or the real woman is so wonderful in mind and soul that no matter how we may idealize that man or woman, we cannot possibly do justice to the true life and the vast possibilities that really exist back of and above the physical personality.

The fact is, that we are all so wonderful in the potential that it is impossible to picture an idealization as wonderful as we really are. The idealist therefore is on the right path; and no matter how lofty our ideals may be of anyone, the real truth is far more wonderful and far more ideal than we can possibly picture.

Let us remember this, that the real truth is more wonderful and more marvelous in

MY IDEAL OF MARRIAGE 45

every individual than our highest ideal of that individual could possibly be; therefore, we are not violating the laws of truth in the least when we idealize other people, or when we magnify their good qualities, even though we should magnify those qualities to the very highest degree. Neither are we violating the laws of truth when we see a great many things in people that do not appear on the surface; for the fact is, that the surface of life reveals only a small fraction of the good, the beautiful, the ideal and the wonderful that does exist in life.

Accordingly, we may proceed to idealize everybody, knowing that the more we idealize all men and women, the farther we advance towards the real truth—the truth as it is in the real mind, the real character and the real soul of every individual.

The practice of idealizing people must also be considered from another point of view; that is, the effect that it will have upon our own minds. The fact is, that when the mind begins to idealize everything, then it is that that mind begins to

46 MY IDEAL OF MARRIAGE

become a beautiful mind, a rich mind, a large mind and a finer mind than it ever was before. We know, through experience and observation, that the most beautiful minds and the most wonderful minds in the world are invariably those minds that have made it a practice to idealize everything all through life. We also know that the materialistic mind, that is, the mind that simply judges according to appearances, and that is constantly looking on the bad side and the weak side, is never a very fine mind nor a very rich mind; and never develops to any marked degree.

The statement may be made, herewith, that we know of brilliant minds that are very critical, that have the habit of tearing everything to pieces, and that deal more with facts as they are than with the ideal; but we must consider the whole truth in the matter; and the whole truth is this, that if we should watch those minds, we would find their brilliancy disappearing, gradually but surely; and their fine qualities diminishing until they had become very ordinary.

MY IDEAL OF MARRIAGE 47

This very thing has happened in history thousands of times. Therefore, no matter how brilliant a mind may be today, if that mind continues to give undue attention to the weak, the wrong and the critical, that mind will finally weaken and lose both its power and its brilliancy. In every instance, such minds go down the scale every year both as to ability and brilliancy; and frequently, before they pass middle life, they become quite ordinary in all of their mental qualities.

Thus we realize that no one can afford to continue in the purely materialistic attitude. It is not good for the mind, and leads invariably to the decrease of all that is rich and good in that mind.

We know that many things are wrong in the world, and that most things are not as desirable as they might be; but we can consider the defects of life and give them proper attention without constantly dwelling upon the dark side, the bad side, the wrong side and the perverted side.

The problem is to take life as we find it

48 MY IDEAL OF MARRIAGE

and proceed to improve upon everything; but we cannot improve life unless we first improve ourselves; and we know that there is nothing that will improve mind, character and soul so wonderfully as the practice of idealizing everything and everybody. The practice of idealizing all things will tend to refine the mind, to illumine the mind, and to make the mind more powerful, more brilliant, more capable and more effective in every form and manner. We steadily rise in the scale through such a practice, and become superior in all our qualities and capabilities.

In addition to this, we shall find that the practice of idealizing everything will tend to lessen our tendency to make mistakes; and also furthering the tendency to harmonize more perfectly with all kinds of people and conditions, which will reduce discord and unhappiness to a minimum.

It is always the truth that the individual who idealizes everything in life, will find light and freedom much sooner than the one who goes out and battles with adver-

MY IDEAL OF MARRIAGE 49

sity, or who tries to remove the wrong with force. Therefore, in any state or relationship, the practice of idealizing everything and everybody will tend to improve upon conditions, steadily and surely, until the very ideals we seek will be realized; and we know that in marriage nothing could be more important than this beautiful practice of idealization.

We all are liable to express weakness in many respects, or to mistake in some of our thoughts and actions; but such conduct can only be temporary among people who are trying to rise in the scale; and if we make it a practice to idealize those people who are closely related to us, we will exercise a most beneficial influence upon them, helping them every day to outgrow their weakness and attain to a higher and finer understanding of all life, all thought and all conduct. The process of idealization always tends to beautify and refine. It always tends to harmonize and perfect; and therefore can have nothing but a most wholesome influence upon everybody that may

50 MY IDEAL OF MARRIAGE

practice idealization or that may come in contact with those who apply this sublime art.

In the family, idealization should be one of the prime factors, both between husband and wife and between parents and children. If the parents would idealize their children, and the children idealize their parents, everybody would improve, and everybody would enter into a greater joy and a richer life every day. In fact, the practice of idealizing our children is a practice that will prove more beneficial to their advancement than any one other thing that we could do.

In the past, however, it was the very reverse of idealization that was practiced in the family; or if idealization were practiced occasionally, it was alternated with the reverse so frequently that no good could follow. In the practice of idealization, however, it is not necessary to tell the child repeatedly how perfect or how wonderful it may be, although every child should be encouraged to know and realize that there are

far more wonderful things in his deeper nature than have ever been apparent on the surface. These facts, however, should not be repeated too frequently, or in a purely mechanical manner, but should be considered too sacred to mention except at rare intervals, and under most favorable conditions. This, however, is another subject, and is related to child culture more than to the institution of marriage itself. But the practice of idealization should be taken up in every family, and should be practiced more and more until it becomes one of the fine arts of the world.

Considering further the principle of idealization, which we admit is of vital importance in marriage, we might imagine a couple that would practice this principle all through life, idealizing each other in every mode and manner, and always being true to their very highest ideals of each other as well as of themselves individually. If they both would practice that sublime art, we realize that they would not only influence each other for good to a remarkable degree, but

52 MY IDEAL OF MARRIAGE

the practice would also react upon themselves, tending invariably to refine their minds, strengthen their characters and elevate all the elements of thought, life and soul.

The result would be that this couple would, from year to year, become finer and superior; and in consequence, they would, with the passing years, find more in each other to love and admire. There would be a steady increase in the power of attraction between them; and when celebrating their fiftieth anniversary, or even their seventy-fifth anniversary, they would love each other better than at any time in the past.

The more we study this principle of idealization, the more convinced we become that it is not only helpful to others, but is one of the great secrets through which we may help ourselves. When the husband idealizes his wife he is at the same time refining his own mind. He is bringing out into expression, in his own life, the finer elements and the superior qualities of his nature; and when the wife idealizes her

MY IDEAL OF MARRIAGE 53

husband she is bringing about the same desirable results in her mind and personality. Therefore, these two will develop continuously in life, character and soul, so that each one will find more and more in the other to admire and worship.

In addition, this practice of idealization will largely prevent every form of misunderstanding, discord or inharmony between the members of the family. This is evident, because if the process of idealization is carried on steadily and continually, neither member is going to find much fault with the other, or get out of patience, no matter what the circumstance may be. True, moments may come when the better nature of each one may be tested to the very extreme, but such moments cannot remain sufficiently long to produce discord, if the process of idealization is strong and continuous in both minds. In the first place, therefore, an ideal man and an ideal woman would be a man and a woman that idealized each other in this continuous and wonderful manner.

54 MY IDEAL OF MARRIAGE

In the second place, the ideal man and the ideal woman must respect each other's individuality and freedom; but when we speak of freedom we do not mean that the individual is to be free to do what he pleases. He should recognize the higher form of freedom; that is, to be free to do that which is best for both individuals concerned. In married life the idea that one person is the property of the other must, of course, be eliminated completely, because such an idea is the very contrary to the ideal conception of life, love and freedom. True, it may be difficult, especially for men, to eliminate this idea from their consciousness; but it is absolutely necessary, for we shall never have an ideal marriage so long as that belief continues. It is a belief that is wrong from beginning to end, and originated in those dark ages when the savage claimed his mate by force and carried her off as personal property.

The man of today, however, should have too much regard for himself and his chosen companion to imitate the savages of thou-

MY IDEAL OF MARRIAGE 55

sands of years ago; and the man of today will find that the sooner he eliminates from his mind the idea of personal property in marriage, the happier he will become, and the more happiness he will give to the woman.

In modern times we have come to the conclusion that every individual should be free to live his or her life according to the highest desires, aspirations and ideals of the individual; and an ideal individual, which is the individuality we all seek, is an individual who aims to be all that is best in life; and therefore such an individual can have no desire to misuse the privileges of freedom under any circumstance.

In this connection it is well to note that one reason why so many people go wrong is because they are restricted too much. They are hemmed in with all sorts of trivial rules and regulations; and in consequence their minds become cramped, thereby decreasing that finer consciousness of individuality which is absolutely necessary to self-respect, justice and the proper placing of one's self

56 MY IDEAL OF MARRIAGE

in the best order of human society. The fact is this, that if we confine people in a prison of ordinary rules and regulations, they will finally lose their capacity to live their own life; they will become mere machines in the hands of conventionality, and cannot branch out, so to speak, as distinct individuals—individuals that will be a credit both to themselves and to the race.

We should therefore reduce social rules and regulations to a minimum, and should devote more attention to the higher development of each individual, to the end that he may become sufficiently strong and self-possessed to live an ideal life without the need of artificial restrictions of any form. We must, of course, have our laws and our social customs, but these should, at all times, be looked upon as secondary. Our one supreme purpose should be to develop strong, powerful, self-respecting masterful individualities; and such individualities flourish the best where the higher conception of freedom obtains.

In the marital state the same principle

MY IDEAL OF MARRIAGE 57

should be observed; that is, the husband should not formulate a number of petty rules for his wife, nor should the wife take such a course with her husband. On the contrary, these two individuals should have such a high regard for each other that they would count it a pleasure to give, one to the other, perfect freedom to live the best life possible in the present state of human development. Each individual must feel, at all times, that the life companion has the privilege to live an individual life; and there must be no interference with the full expression of the highest and the best that may exist in real individuality.

To analyze this subject would take much time, and it would lead us into a thousand details; but this will not be necessary. In this age we understand fully the meaning of this higher state of freedom, and we know that if married couples would observe that higher conception of freedom, they would never be untrue to each other. The attraction, the regard, the respect and the love would be too strong under such

58 MY IDEAL OF MARRIAGE

circumstances to breed disloyalty of any kind. In addition, they would be far happier than would be possible under the old order; and here it is well to remember that when you give a genuine individual his freedom to be his best, he will consider it his highest privilege to serve you so that you may become your highest and best. Human nature invariably works that way; and it would work that way to the very highest degree in an ideal married state.

Another thing to be considered in the same connection is the effect that this idea of freedom would have upon the advancement of the individual. We know that whenever we give an individual freedom to develop thoroughly and constantly along natural and wholesome lines, he will soon become superior, and we will find more in him to love, respect and admire. The contrary is true, however, where the individual is hemmed in with rules and regulations, or is living more or less under bondage.

We have found in hundreds of instances that the woman, after having been kept

MY IDEAL OF MARRIAGE 59

under a glass case, so to speak, or confined to menial duties and given no permission to develop along any line, has continued to remain in the same cramped mental condition all through her married life. And in most instances the husband discovers, after twenty or thirty years of marriage, that his wife has not improved as he has improved. She has not kept up with the times; she is still a quarter of a century behind him in development, and compared with himself is more or less of a mental dwarf. The result is that he finds no satisfaction in her companionship, and therefore seeks diversion elsewhere.

We know the consequences of such a circumstance; and here let us remember that, in the majority of instances, where the husband, after a considerable period of married life, seeks companionship elsewhere, the cause is invariably to be found in the fact that the wife has not developed; she has confined herself to household duties, or to a mere superficial social life, and therefore is incapable of satisfying the needs of

60 MY IDEAL OF MARRIAGE

companionship in a husband who has forged to the front all those years.

We know that in this age it is absolutely necessary for a man to advance steadily if he is going to retain his position in the commercial or the professional world. He simply must advance and improve himself; he must keep up with the times in every mode and manner; and the more rapidly he develops, the more perfectly will he be able to fill his position in life. And the wife must advance with her husband, or there will come a time when they will no longer be companions to each other.

In giving more definite attention to this subject, we might inquire where the blame may be found for this lack of advancement on the part of so many wives; and in many instances the husband may be to blame, although unconsciously, as a rule. In other instances, however, the wife is to blame, or rather womankind in general, because there is a tendency—too strong a tendency—in the feminine mind to settle down to mere household duties when the honeymoon is

MY IDEAL OF MARRIAGE 61

over. But this tendency must be eliminated completely; and although there is much truth in the fact that the average woman finds little time to study or improve herself, still we must not forget that "where there's a will there's always a way." When we realize the fact that the husband and the wife must advance and develop together along mental, intellectual and spiritual lines, they will certainly find the opportunity to further such advancement, no matter what their position in life may be.

In the meantime, it is highly important that this fact be proclaimed far and wide, as it is too evident that, if we permit a gulf to develop between husband and wife, the day will come when they will find no pleasure in each other's company; and such a day cannot be otherwise than sad for everybody concerned; therefore it must be prevented.

When we consider this subject from the viewpoint of the natural advantages arising from individual development, we realize that instead of the husband trying to dis-

62 MY IDEAL OF MARRIAGE

courage the development of the wife, or vice versa, it is the reverse that we shall find to be to the best interest of both parties of the contract. We clearly understand that if the wife develops more and more each year the husband will have a better companion and a better wife. She will become superior to what she was, and he will become more proud every year to say that she is his wife. The same is true where the husband develops continually; he will become more and more of a man, and his companion will take far more pleasure in the fact that he is her husband.

It is decidedly and directly to the interest of both parties concerned, therefore, to see that the full development of individuality in each one is encouraged to the fullest degree possible; and it is also to the best interest of both parties to increase that perfect freedom in life that tends to bring out the best, the richest, the highest and the finest that the wonderworld of human nature may contain.

Another matter of importance is the ef-

MY IDEAL OF MARRIAGE 63

fect we feel in the mind when we have given freedom to those who are closely related. In truth, it makes all the difference in the world when we feel that our nearest relatives have been given their freedom. We feel that we have not only given them a higher position in life, but we have also expanded our own minds, and have taken a much higher view of everything that may pertain to the world in which we live.

But the tendency to restrict the thoughts and feelings and movements of others has a most unwholesome effect upon our own minds; for when we are constantly resisting mentally the actions of others we are wasting energy and literally tearing down portions of our own minds. It is highly important, therefore, for our own good, and for our own healthy mindedness, that we live in that feeling and consciousness where we give absolute freedom to everybody with whom we associate. It is the free state of mind that is the most conducive to the ideal state of mind; and a free state of mind is that state in which we live when we re-

64 MY IDEAL OF MARRIAGE

spect others so highly that we want them to be their best, believing that they have the intelligence and the power to do their best; and also knowing that they can be their best only when they are permitted to express themselves individually without being influenced in this direction or in that direction by an interfering or resisting force.

When we consider the flowers of the field, or the trees of the forest, we discover that they all grow and develop into that which nature intends them to be only when they are free to be themselves. If we should try to compel an oak to try to be an elm we should find that the death of the tree would result. The same would happen if we should try to compel a lily to become a rose. Such restrictions and such interference is contrary to nature everywhere, and invariably produces death or retrogression.

The great principle is this, that each individual can develop and advance to the fullest degree, and in the most thorough manner, only when permitted to grow naturally along the lines of his highest ideals,

MY IDEAL OF MARRIAGE 65

and not forced in this direction or that by those who might wish him to become something else than what his own individuality intends.

The effect of trying to influence others in their belief or in their conduct is detrimental under every circumstance. And to illustrate, suppose you have a number of friends, all entertaining different beliefs about life. Suppose you have been trying to influence those people to believe as you believe on all those subjects. You know the result that must necessarily follow. You are wasting your time and energy, and at the same time harming your own mind by trying to influence those people. But aside from that you are not as good a friend to them, nor are they as good friends to you as they would be if you all decided to agree to give perfect freedom to each other in thought and belief.

We know full well that true friendship, and that finer companionship that we desire so much, cannot exist so long as we are trying to influence each other to be or become

66 MY IDEAL OF MARRIAGE

something different from what the highest aspirations of each individual may indicate; but when friends come to a place where they give each other absolute freedom to be their own best selves, and live according to their own highest light, they will not only respect each other more, but will enjoy each other's companionship far more than previously.

The idea, therefore, of giving freedom to others, in this higher and more beautiful manner, is something that should be cultivated and expressed everywhere, both in marriage and in all other states of human relationship.

Emphasizing briefly the essentials to an ideal marriage, we must first have an ideal couple; and an ideal couple would be a man and a woman properly mated, deeply in love, who have married to live for something worth while—a rich life, a beautiful life, an ever-advancing life; who respect each other's individuality and freedom, and who have given each other such freedom absolutely. An ideal couple would be a

MY IDEAL OF MARRIAGE 67

man and a woman that had married for the very highest and best that marriage can produce, and who have united for the purpose of working out the most ideal and the most lofty state of existence possible upon this planet.

Such a couple would also proceed in marriage with the one desire to give each other happiness; not merely pleasure, but real happiness, the highest happiness conceivable; and we know that whenever two well-mated people proceed in life to work for some lofty and wonderful goal, remaining faithful to that goal under all circumstances, they will finally reach, not merely the goal, but a much higher goal than they ever dreamed of in the beginning.

When we consider the factor of happiness, we must remember that no life is real or true to the principles of life unless it is a happy life. Happiness invariably proceeds from the highest order of living; and we may state it as an absolute fact that if we do not realize the very highest happiness conceivable we are not true to life. We

68 MY IDEAL OF MARRIAGE

have not found the real path of ever-ascending existence, and therefore should instantly look into our mode of living, so as to find the secret of the larger, the richer, and the better.

In the realization of happiness we must not forget the ancient statement that "we must first give happiness before we can receive happiness"; and it is self-evident that the more thoroughly concerned we are with the desire to give happiness to others, the more happiness we shall receive in return.

In married life the principle that each individual should adopt is this: "I am here to give you happiness, and will do everything I can that may prove conducive to your happiness; and in addition I will do nothing that may in any way decrease your happiness." We know that if this were made a positive rule, there would be a wonderful difference; and we all can live up to that rule if our desire to do so be genuine, whole-hearted and continuous.

Then we must remember that whenever

MY IDEAL OF MARRIAGE 69

we proceed along any particular line, we shall find it easier to act in that direction the longer we continue; therefore, if we begin with certain sublime principles, and remain faithful to them all for a time, we shall find that, after that time, it becomes almost second nature to live up to those principles; and we shall also find that the living up to lofty principles will not imply self-sacrifice of any form. It is the reverse that will happen. If we give up insignificant pleasures in order that we may give greater happiness to others, we find that we will be repaid by greater happiness in return; so that in all those circumstances we are simply giving up the lesser in order that we may secure the greater; and there is no self-sacrifice in such a process; on the contrary, it is immense gain.

When we have an ideal marriage in view, we must provide the best possible for that life. It is not sufficient simply to give yourself in marriage. You must bring something into marriage; and the more you bring from the richness of your own character, your

70 MY IDEAL OF MARRIAGE

own mind and your own soul, the more you will receive from such a life. Therefore, when a man or woman is contemplating marriage, the first thought should be, "What can I give to that marriage; how much can I bring to that marriage state that is really worth while?" And if those questions are considered seriously, and every effort made to bring to the marital state as much as possible of those things in life that are lasting, that are true, that are genuine, that have real worth—the result can only be what we have desired—something very good and very beautiful in return.

However, in considering the question of what we can bring into marriage, the monetary factor should occupy a secondary place by all means. There is at the present time too strong a tendency to look upon the financial worth instead of the mental and the spiritual worth of the individual; and there is also too strong a tendency to look upon personal appearance instead of upon personal quality, character, refinement and beauty of soul; or to disregard the higher

MY IDEAL OF MARRIAGE 71

and the finer elements while in search of the purely materialistic.

The truth is, we must pause here in our consideration of what constitutes a desirable husband or a desirable wife. It is not wealth, social position or personal appearance; nor in fact anything that appears merely on the surface. It is the real man and the real woman that we seek. It is only a real woman that can make a desirable wife; and it is only a real man that can make a desirable husband. The search for the real, the genuine and the ideal, therefore, both in the man and in the woman, must occupy our first thought and attention. True, we are all entitled to the best that life can give on all planes, and we all should become as attractive personally as possible. In consequence, we are justified in demanding external means, and also attractiveness in personal appearance; but these things must not receive our principal or exclusive attention.

It is the real men and the real women that are of the first importance whenever

72 MY IDEAL OF MARRIAGE

we think of marriage; and herein we shall find a parallel to the great statement, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added," which may be expressed in this fashion—give your first thought to real worth in personality, real quality in character, real power in mind and real richness in soul; in brief, seek first those finer things in the one that you desire as your life companion, and you will find that all that is desirable in external life must necessarily follow.

We realize perfectly that a real man, even though he may have no possessions to-day, does have the power to make a place for himself in the world; and we also know that a real woman, although she may not be exceptionally attractive in personality to-day, still, being a real woman, she has awakened the more beautiful in mind and soul; and it is only a question of time when the beautiful in mind and soul will find expression in personality. Then the personality will have real charm, and become

possessed of an attractiveness that is a thousand times more beautiful than that which dwells on the surface alone. But aside from all this, the one great essential in marriage is happiness; and happiness can live, grow and develop only when a real man marries a real woman—when the greater in the man mates with the finer in the woman.

Turning attention to the various elements and conditions that may tend to prevent the realization of ideal marriages, there are several in particular that should be mentioned; and although we need not speak in terms of criticism, still these facts must not be overlooked.

We shall refer in the first place to the tendency of a large percentage among marriageable women to think more of the wealth-producing power of the man in question than they do of his character. We know that this tendency is entirely too prevalent at the present time, and no woman with such views of life can become an ideal wife or take part in the creation of an

74 MY IDEAL OF MARRIAGE

ideal home. True, we blame no one for wanting the best there is in life. We all are entitled to every pleasure that is good, and to a reasonable supply of the luxuries of this state of existence; but all of those elements must be secondary.

We agree that no woman should be expected to marry a man that was incapable of providing for human comfort and welfare; but, on the other hand, if a woman persists in looking more at the side of material welfare than she does at the other and more important factors in marriage, she will turn her mind in the wrong direction. The whole institution of marriage will become perverted in her thought, and she will not be able to bring her best to the marital state. Every woman, therefore, who has an ideal marriage in view should begin at once to realize that the material side, with all its joys and pleasures, although thoroughly legitimate, must occupy a secondary position.

Among men the tendency is to look upon marriage as a purely physical institution,

ignoring almost entirely the mental and spiritual side. We know, however, that real marriage is a mental and a spiritual state fundamentally. The physical side is secondary and must always be looked upon as such. It is the mating of souls that we have in view; and no real marriage does take place unless the true mating of souls has been accomplished. But this fact has been overlooked by women who think too much of superficial pleasures and material luxuries, and by men who look principally for physical attractiveness and personal enjoyments. The result is that the institution of marriage does, among a great many people, occupy a very common position; and those who enter marriage with such views in mind gain practically nothing through that institution, although we know that marriage does have the power to give, both to men and women, the highest joys imaginable in this sphere of existence.

In this connection it will not be out of place to relate the experience of a well-known character in history, and how he was

76 MY IDEAL OF MARRIAGE.

made great and remarkable through the efforts of his wife. This particular man, previous to marriage, had no ambition whatever, although he had considerable talent. He was of that type of young men who do not care to work, and if left to himself would never have amounted to anything in the world. The woman that he chose for a wife, however, saw, through her fine intuition, that there was much in him, and, in fact, far more than appeared on the surface; and she married him in the faith that she might help him to become all that he had the power to become.

We admit that if a woman who marries a man under such circumstances, thinking she may make something out of him, undertakes a considerable risk; but this particular woman had faith and courage, and one of her first rules was to make her husband remain in his study at least thirteen hours every day. Her aims and desires were quite different from those of the average girl of this age. The girls of modern times—a large percentage of them—would rather

devote the greater part of the day to superficial pleasures than give continuous thought and attention to the more practical side of life. However, times have changed, and in some ways they have not changed for the better.

This particular woman made her husband work, and she encouraged him in every form and manner, inspiring him with the faith that he had the making of a great man; and she was determined to make him realize his greatness to the very highest possible degree. She was gentle, but firm in all her ways, and succeeded, not through forceful methods, but through the well-known methods of kindness, courage and love. In consequence, her husband obeyed, and remained long hours in his study, thereby developing himself into one of the greatest thinkers and one of the most powerful orators that modern centuries have known.

The husband of this good wife became great and famous, and his name will go down in history as one of the greatest forces for good in his age and time. His wife

78 MY IDEAL OF MARRIAGE

thought a great deal more of the possible achievements of her husband, and the wonderful good that he could do, than she did of material pleasures; and we realize full well that she secured a thousand times more out of life, through the great work that she accomplished—through and with her husband—than do those butterflies of modern days that are more of an obstacle to the achievements of their husbands than otherwise.

We do not agree with the idea that a woman should deny herself the pleasures of the present day. It is her privilege to come in contact with the best that is going on in the world; and she should by no means confine her attentions to the kitchen or the nursery. But regardless of this, we do feel that if we had a million young women to-day with the same lofty ideals, with the same faith and the same noble intentions as this little woman had that we have just mentioned, it would be a glorious day for the coming generation.

There is one thing in this connection that

MY IDEAL OF MARRIAGE 79

every woman should remember, and it is this: that if she marries a man who has some ability, or worth, or genius, she has it in her power to make that man a wonderful man. Every woman, if she will try, can double and treble the ability, the working capacity and the achievements of her husband. But if she aims to accomplish these greater things she must be inspired with the most lofty ideals, and must live constantly in the spirit of the great, the sublime, and the beautiful.

It is also true that even though a man may not seem to have much ability, or promise of future attainment, still a good woman can, in nine times out of ten, bring out a great deal that is latent in the mind of that man. Women do not, as a rule, realize their power in bringing out the finer elements and the superior qualities in human nature. They are positive adepts in this fine art, and all of them could become wonder workers in this art if they would give their attention more devotedly to its wonderful possibilities instead of frittering

80 MY IDEAL OF MARRIAGE

away so much of their time on the useless, the small and the superficial.

The more we consider this subject, the larger becomes the gulf between these two types of women; the one simply looking for physical comfort and superficial pleasure, while the other is looking for a great life, not only for herself and her husband, but also for her children. And although we must re-emphasize the fact that we all are entitled to recreation and enjoyments of every description, still the man or woman that lives exclusively for superficial pleasure is of no value whatever to the race. We all have potential qualities and powers that are truly remarkable; and surely no woman could realize greater enjoyment than to see herself bring out, in her husband, all the talents and marvels that are hidden in his mental and spiritual domain.

In like manner, no man could realize a greater joy than to see his wife develop steadily and continuously into an exceptional human flower—unfolding all that was sweet, tender, beautiful and ideal in her nature.

MY IDEAL OF MARRIAGE 81

However, the modern woman gives very little attention to the bringing out of the marvels that are latent in her husband's mind; and the average man gives practically no thought to the bringing out of the beautiful and the ideal in the mind, soul and personality of his wife. We realize, therefore, that here is where one of the highest and greatest ideals in marriage may find expression. And where two well-mated souls unite in marriage, making this their principal purpose in life, we can imagine what the outcome of such a life will be. It can become nothing but wonderful, and will become an inspiration to all the world.

Considering further the elements of pleasure and enjoyment, we must remember that we cannot enjoy anything as we should unless we are in the right frame of mind; and in order that we may be in the right frame of mind, we must enter more and more into the finer, the higher and the ideal in life. Therefore, the average individual, who looks only for superficial pleasure, and does not seek to develop the richer and the

82 MY IDEAL OF MARRIAGE

greater in his nature, will find but fragments of the real thing in life and pleasure. Men and women, however, who give first thought to the development of the lofty, the noble and the sublime, will surely enjoy the many pleasures of life—physical, mental and spiritual—to a far greater degree.

The study of life, from any point of view, will indicate that growing minds always realize the most in life, and enjoy more of the best that can be found in life. Such minds have a finer appreciation of everything in the world that can produce enjoyment; and they have the capacity to appropriate, in larger measure, the richness and beauty that real pleasure may convey. We know that one hour of appreciative enjoyment, where the mind is in touch with the rich, the worthy, the lofty, the beautiful and the sublime, will bring more real pleasure than a year of empty experience with the superficial and the material.

There are certain things in life that come first; all other things occupy a secondary position; and whether we deal with mar-

MY IDEAL OF MARRIAGE 83

riage, or with life in any of its phases, we know that soul, character, growth, human advancement, the lofty, the noble and the sublime—these invariably must come first. When we blend all of these, and aim to bring out into realization the finest and the best there is in human nature, we shall provide every essential to a life worth while; and we know that an ideal marriage gives greater opportunity for the bringing out of the highest and richest and best in soul, mind, character and personality than any other condition of life; indeed, the power of marriage, herewith, is nothing less than wonderful.

There is no possible relationship where two individuals can help each other so much on the pathway of life, growth and higher realization as the relationship provided by an ideal marriage; but no marriage can be ideal unless it gives first attention to the soul side of life.

We know that any man who has ambition, who works hard, who is faithful to his vocation, who proceeds with determination

84 MY IDEAL OF MARRIAGE

and enthusiasm, ignoring all obstacles and difficulties—we know that such a man will accomplish much in life; but we also know that if such a man had a life companion who fully appreciated what he was trying to do, who really understood his purpose, who was in perfect harmony with his lofty aim, who could work with him toward the high goal he had in view, who could aid him and inspire him at every step of the way—we know that, under such circumstances, that man could accomplish two or three times as much. We all realize this fact. It is not mere fancy, or merely a pretty dream. It is a scientific truth that has been demonstrated again and again, although it can be demonstrated in a far more wonderful manner in the future, provided we give just consideration to the greater possibilities of an ideal marriage. Here, then, we have much to think about; and they who will think wisely along this line will do much for themselves, and for the race, in days to come.

The real basis of a true marriage must

MY IDEAL OF MARRIAGE 85

invariably be that of companionship. The two must be companions in the highest and best significance of the term. When they are true companions, then they have it in their power to make for themselves an ideal marriage; but if their companionship be not perfect, they are not made for each other, and the sooner they look elsewhere for their ideals the better.

Herewith remember, that no matter how much you may think of someone, the fact is that if that someone is not mutually attracted to you, you should change your mind at once, and turn attention in another direction. All attraction between man and woman must be mutual. The fact that you are in love with somebody does not prove that that somebody can be in love with you, or vice versa. And if we have proper control over our feelings, something we all should have, we will not permit our feelings to dwell upon the possibility of securing the love of those who do not, and cannot, think of us in the same way. We should, therefore, banish all such feelings,

86 MY IDEAL OF MARRIAGE

and go in search of the true ideal elsewhere, knowing that they who seek will surely find.

We understand that the element of companionship involves mutual attraction, mutual admiration and mutual worship; and there are many experiences that indicate the presence of true companionship. To illustrate: When you are in the presence of a person of the opposite sex, and feel perfectly at ease in mind and soul, and perfectly at home in the company of that person, realizing that your soul is at rest, and discerning the fact that there is an invisible something in the atmosphere that makes you say, "It is good to be here"—when you enjoy that higher and finer experience, you may know that the element of companionship is present to a considerable degree; and if the two souls involved feel the same ease and rest and joy in each other's presence, the indications are that the foundation for a true marriage may be established in that very place between those very people.

Another experience that indicates the pres-

MY IDEAL OF MARRIAGE 87

ence of real companionship may be enjoyed when two people find it possible to be in each other's company for any length of time without finding it necessary to entertain each other with conversation, or in any other mode or manner. If they feel perfectly happy just to be in each other's presence, they are surely ideal companions; and if such companionship continues uninterruptedly, under various circumstances and conditions, the indications are that those two people are admirably adapted to each other, and therefore they could establish an ideal marriage if they both understood the meaning of such an ideal.

We know that real companionship between the man and the woman invariably brings into expression that higher and finer feeling of mind and soul that means so much, and that tends to increase all the joys and qualities worth while in life. In brief, real companionship has a tendency to develop all that is beautiful, superior and sublime in human nature; and it always acts as a refining influence—an influence that is

88 MY IDEAL OF MARRIAGE

upbuilding and inspiring to a wonderful degree.

In marriage, therefore, the principle of real companionship should be selected as the foundation; and we know that such companionship will involve a powerful attraction between the personalities of the two as well as between the minds and the souls of the two. The power of attraction in real companionship is triune, and acts irresistibly on the three great planes of consciousness—the physical, the mental and the spiritual.

Analyzing the chief essentials to an ideal marriage, there are many things that will have to be considered, and among these the physical side of marriage is by no means the least important. We shall not go into details, however, as that will not be necessary. It is only the vital principle that need receive attention, because those who understand the vital principle will be able, through their own judgment, to regulate the physical side of marriage according to their highest ideals.

MY IDEAL OF MARRIAGE 89

We find that the majority of those who have written upon this subject have dealt almost entirely with the physical side, thinking that the solution of the question involved was to be found in a better understanding of that side; but this does not happen to be true, although there is a very important law involved in the physical side of marriage that must be observed, and observed absolutely under every circumstance.

The vital principle involved in the physical side of marriage and the law to which we refer is this: That the physical side must, at all times, and all through life, be in the keeping of the woman; and the reason why is found in the fact that nature has so created man and woman that it is absolutely necessary to observe this law in order that happiness and harmony may continue.

We know that in most marriages this law is violated continuously; and it either leads to unhappiness and final separation, or leads to that condition in married life where very little attraction can exist between the man

90 MY IDEAL OF MARRIAGE

and the woman; and we know that marriage ceases to serve its divine purpose the moment this higher and finer attraction between the man and the woman begins to dwindle into indifference. It is something, therefore, to be avoided at any cost.

It is true that in many instances the character of the two people is so fine, and their admiration for each other so strong, that they succeed in overcoming the ill-effects that naturally follow the violation of this law; but in dealing with the ideal side we cannot afford to place any obstacle in our way; and at all times we must be true to nature—physically, mentally and spiritually. And we repeat, that nature has so created human life that the physical side of marriage must be in the keeping of the woman. She is the natural queen of that kingdom, and must have the privilege to decide what is to be done in that kingdom—where and when and how.

We admit that a materialistic man would object to such an idea; but a materialistic man is totally incapable of providing those

MY IDEAL OF MARRIAGE 91

essentials that are required in the building of an ideal marriage. With him the privileges of marriages are, as a rule, synonymous with physical pleasure, and therefore he does not discern the higher, the more beautiful and the more sublime relationship that can exist between a man and a woman when love is strong, and the law referred to is complied with under every circumstance.

Here we are glad to note that the purely materialistic man, as far as marriage ideals are concerned, is gradually disappearing from view. We now find that a large percentage of the men of this age are beginning to recognize the great law just mentioned, and count it a privilege to comply with that law. This is perfectly natural because the higher type of man does not seek women for physical pleasure alone, but for the sake of love; and we know that love will do anything for anybody regardless of cost or personal privilege.

When the man really loves, he will sacrifice all his own pleasures for the good of

92 MY IDEAL OF MARRIAGE

the woman; and when a woman loves, she will indeed do the same. However, where love is true and strong between the two, and where the law referred to is complied with, there need be no real sacrifice on either side. The contrary will be the truth, because in complying with this law the joys of marriage will be lifted to a finer plane and, therefore, those joys will be increased to a remarkable degree; in consequence, there is no loss but much gain, and the man gains fully as much as the woman.

We might note in passing that if our forefathers had obeyed this law, we all should have been far better off physically and mentally; because our heritage would have come, not through ignorance and mere impulse, but through the expression of the highest and the finest elements in human nature; and here we may add that the greatest joy and the highest happiness, as well as the greatest welfare to everybody concerned, can only come when we are true to nature. Therefore, the man who violates natural law will defeat his own purpose,

becoming a stumbling block to his own aspirations and ambitions, to say nothing of the unhappiness and confusion that he may create in the lives of others.

Such men may think that they are helping themselves, but the truth is that they are steadily decreasing their power to help themselves. They imagine they are enjoying themselves because they are giving in to their desires; but they soon find that they have defeated all the objects of real joy for the mere sake of doing what they imagined at the time would be conducive to the greatest joy; but nothing can be conducive to the greatest joy where natural laws are being violated. Nature therefore must be first considered; otherwise the end we have in view will be defeated. It would be interesting to go into detail along this line, and if such were our privilege, we could prove conclusively that the law referred to is absolutely true to nature, and that its observance is absolutely necessary to the future welfare of the human family.

A very important essential, therefore, to

94 MY IDEAL OF MARRIAGE

be considered in connection with an ideal marriage is to give the woman the privilege to rule absolutely over the kingdom of the physical side. This is not only her privilege, but it is best for everybody concerned that she have the right to exercise this privilege; and we may count upon the good judgment and the love of the woman to so rule in this kingdom that no real joy will be lost at any time. In this connection we must remember that the normal woman has the capacity to enjoy all the pleasures and privileges of a real marriage to the same degree as the normal man; but in order that all this enjoyment—physical, mental and spiritual—may be complete, she must have the right to govern the physical side at all times.

When we proceed with our study of the psychological side, which is indeed both vast and interesting, there are several principles that will require thorough consideration. In the first place, we find that the love between the man and the woman should be given freely, and without the slightest re-

MY IDEAL OF MARRIAGE 95

serve under any circumstances; but this principle is seldom observed, even among the best of marriages, and the reason is found in the fact that past training and heredity have given the mind of the woman a tendency to restrain or repress her feelings. She thinks it is her duty to place a check upon her affections for fear she might make it known to the man that she is deeply in love. Such a course, however, can lead to nothing but discord and disappointment to both parties concerned.

We have heard much about the tendency of the woman to deceive the man, and her effort to hide the fact that she is in love; and the observations of the race along this line have brought us all to the conclusion that deception in matters of affection has always been a part of the nature of the woman. This, however, is not absolutely true; but she has been trained so long in this practice that it has become a part of certain phases of her characteristics.

Many psychologists have stated that it was necessary for the woman to deceive

96 MY IDEAL OF MARRIAGE

the man, or at least to hide a larger portion of her feelings and desires, their arguments being that the woman becomes more attractive to the man if her charms are partly hidden or revealed only through the veil of deception or tact; and it may be true that men in prehistoric ages, or even in recent ages, were in that state where they would feel greater attraction for that which was partly hidden than for that which was fully revealed; but the human race at the present time is changing remarkably in this regard.

The truth is, that it is only to the crude mind, or to the materialistic mind, that those things that are partly hidden seem the most attractive. The reverse is true, however, where the mind has attained the understanding of the truth, and is no longer groping in the dark. The reason for this is found in the fact that the crude mind cannot appreciate the whole truth; therefore, it is better to hide a portion of the truth while in the presence of such a mind.

The highly developed mind cares less for

that which is partly hidden, because to such a mind it is only the whole truth that has real value and worth. This being true, and it is fast becoming more and more true in the minds of all the enlightened races upon this planet, we realize that woman will find it necessary to change her tactics decidedly. In the past she made it her practice to hide her charms at least to some degree. She aimed to give a suggestion only as to how she felt and as to what her desires might be; and she has been drilled, for so many centuries, along that line that it has become a sort of second nature for the fair sex to practice deception in connection with her affections, and to do so unconsciously. But the time is at hand for a decided change in this direction. A large percentage of the masculine minds of this age are coming to a place where they understand life and nature in all its phases, and are developing the power to appreciate the higher and the beautiful in every form of expression. And such minds are reaching that high degree of appreciation where they are attracted

98 MY IDEAL OF MARRIAGE

only to the whole truth—and are not fascinated by the glaring arts of feminine deception.

This is self-evident because the mind that is *in the light* wants the truth, and the truth only. Such a mind is not attracted to deception in any form; but, on the contrary, will lose interest whenever in the presence of deception. When a woman meets such a man she will do well not to try to deceive him, because if she employs the methods of the past, she will no longer manifest an attraction for him.

If she practice deception she will not be true to herself; and the more enlightened man wants a woman to be true to herself, and to give expression, not only to a part of her affections, but to all of her finer feelings, thus revealing the full beauty and charm of her mind and soul. Then, indeed, will she become tremendously attractive to the man who can appreciate the sublime and divine in the feminine soul; and such a man will be attracted far more to the soul of such a woman than to her personality, al-

MY IDEAL OF MARRIAGE 99

though personal attraction will be sufficiently strong at all times to make the two feel that they are absolutely one in body as well as in mind and spirit.

It may be argued that such men are not sufficiently numerous to make it safe for the modern woman to change her tactics, but the truth is that such men are far more numerous than we imagine; in fact, they are already in the majority among the more civilized races; and therefore the woman of the future will find it necessary to forget all the advice that she has secured, previously, on the art of pleasing men—advice that was written out by men or women who lived in the belief that we are attracted the most to that which is partly hidden, or to that which does not reveal itself but simply suggests itself.

Such advice is of no further value among the enlightened; and the woman of the future will find that the best masculine minds will want the pure truth in all its forms and manifestations. Such men will be far more attracted to the woman that

reveals her real soul than they will be to the woman who hides her real soul and simply reveals a few superficial charms that are more physical than otherwise.

Herewith we ask ourselves a most important question: that is, if we can be true to ourselves when we are not true? Again, can we find the whole truth anywhere so long as we are trying to hide some of the most beautiful and sublime expressions of truth? And again, can we develop the highest feelings, the highest sentiments, the truest aspirations and the most beautiful expressions of life so long as we try to hide those finer feelings, or try to make others, as well as ourselves, believe that we are not what we really are?

All of this we realize is a contradiction of terms; and here we shall find one of the most important reasons why the human race with regard to love, affections and the finer feelings, has been so confused; for the truth is that any effort toward suppression of the higher and the finer in human nature

invariably leads to confusion. It is not the suppression of our finer feelings that will protect us; nor do we gain protection from the reverse; that is, from the free and uncontrolled expression of our feelings. True protection in the best sense of the term can come only through the full expression of all of our highest feelings, and when such expressions are under the direct control and mastery of the superior in mind and soul.

In this place we discover why the race has found it impossible to understand the woman. In every age the statement has been made that woman is never understood; and the reason is that she has not revealed herself; she has tried to suppress the highest, the finest and the most beautiful in mind and soul; but suppression does not lead to revelation. We cannot understand that which is hidden, or that which is covered up under deception and suppressed states of mind. It is out of the question to understand women under such circumstances; and it is true that no woman can

be herself, or secure her full rights and highest privileges upon this planet until she is understood.

We also realize that if the woman refuses to be true to her thought, her feelings and her affections, or to the one man upon whom she has promised to bestow her affections, she cannot give expression to her true worth. Such a woman will always be less than what she can be. And here we should emphasize the fact that, if the most attractive and best developed among women would give full expression to all their higher and finer feelings and affections, they would become far superior to what they now are, both in personal charm and spiritual power.

In an ideal marriage it will be absolutely necessary for the woman to give all of her love. Such a marriage cannot be created under any circumstances if she only gives a fraction of her affections; but it has been said that if she does give fully of her whole life, then mere material man will take advantage of her position; and this may be

true with mere material man; but we are not dealing with mere material man when we are speaking of an ideal marriage; besides, that type of man is disappearing; he is steadily losing ground and is decreasing in number everywhere.

The woman of today need not be disturbed about the man who is purely material; she can single him out instantly at any time. The other man, however, the new type, although alive with physical energy and virility, lives just as much for the mental and the spiritual, and will express his affections, not through the body exclusively, but equally through mind and soul. This type of man also appreciates the finer feelings and the sacred privileges of the true woman. Such a man, therefore, would not under any circumstances, take advantage of woman simply because she is trying to be true to herself. The truth is that he would appreciate her new position to the fullest degree, and therefore admire and love her far more than he possibly could if she revealed simply a

104 MY IDEAL OF MARRIAGE

portion of her affections and tried to suppress the remainder.

Then again we must remember that where love is real, whether on the side of the man or the woman, there will be no desire to seek pleasures or enjoyments that cannot be entered into, to the same perfect degree, by the other person concerned. When you love someone you only want to do what gives pleasure to that someone; and we know that the new type of man is developing real love.

Considering this matter further, we shall find it interesting to note that one of the chief desires of the feminine soul is to become more and more attractive; and we have all observed what a transformation for the better invariably takes place, in the personality of the woman, when she really begins to love. She becomes far more beautiful than she ever was before; and her personality becomes charged with a wonderful something that we cannot define; but it does make her wonderfully attractive in every form and manner.

MY IDEAL OF MARRIAGE 105

A certain woman may not be attractive in personality, but the moment she begins to love she becomes beautiful. We find, however, that in many instances she does not continue in this beautiful mode of expression, and we know the reason why. When she marries she sometimes finds it necessary to suppress her finer feelings, due to the fact that she married a mere man, or because the marriage was the result of physical attraction only; and she begins to suppress more or less those finer feelings and those sublime sentiments that were so wonderfully awakened in her soul when she first began to love. Accordingly, she decreases to that extent the charm of her personality, and also the attractiveness of her mind and soul. This proves conclusively that the very moment a woman begins to love with her whole heart and soul she becomes infinitely more beautiful than she was before; and on the contrary, the moment she begins to suppress her feelings, she begins to become ordinary, both in appearance and in mentality.

106 MY IDEAL OF MARRIAGE

We understand fully that, in the past, many a woman found it necessary to suppress her finer feelings in the marriage state in order that she might not be taken advantage of by mere man; but such is not an ideal marriage, and we are not dealing with the misuse of love, or the violations of the principles of marriage; we are dealing with an ideal marriage. And when a woman marries she should remember that the moment she begins to suppress her affections and her finer feelings, she will become less and less attractive. In consequence, she will receive less and less admiration from her husband, so that the attraction between the two may in time become so insignificant that the man, if he be a mere man, will seek affection elsewhere.

Under such circumstances, instead of seeing his wife develop into a more and more beautiful woman, the man will discover that she is beginning to wither. He realizes that her finer feelings are being suppressed, and that he is not receiving all the love

of her mind and soul. All that remains, therefore, is her physical body; and that in itself becomes unattractive, and begins to age quickly, the moment the elements of love are no longer given full and free expression.

In this very connection we might go into minute details and analyze the most important principles that are involved in the increase of affection between some couples and the decrease of affection between others; but we all can see that unhappiness in marriage, as well as separation, can and do find their origin in this very place; that is, where love is not given fully and freely; or where some of the finer feelings of the woman are suppressed for fear she be taken undue advantage of by the man.

Such a situation, we realize, is all wrong; and both the man and the woman should face the facts as they are, and come to an understanding immediately as to what would be right and natural. The answer to their problem would be this, that henceforth, the

108 MY IDEAL OF MARRIAGE

woman should give the man all the love of her heart and soul, and should, at every opportunity, show him, not only real love, but bestow upon him all those delicate affections and attentions that a woman in love can express in such a wonderful and such a beautiful manner. In response to this rare privilege, the man should comply with the law previously mentioned, that the physical side of marriage should be absolutely in the keeping of the woman. Then if the two complied with such an agreement, the man would realize a hundred times greater joy through married life than before; and the woman, in addition to the increase of her happiness, which would be extraordinary, would become more beautiful and more attractive every day. This change would re-act upon the husband's admiration, and he would love her better and better all through life.

We all can appreciate such a situation; and we agree that, if such a course were pursued in married life, an ideal marriage would follow in nearly every instance; hap-

piness would multiply again and again every year; and the most beautiful, the most perfect, and the most worthy that does exist inherently in the mind and soul of the human entity, would find a finer and a larger expression. Thus we should have the constant development of the man and the woman along all those higher and finer lines in which the awakened of this age are so deeply interested.

Briefly stated, happiness would be increased; human advancement would be increased; the intellectual power of the man would be increased; the charm and attractiveness of the feminine personality would be increased; the good and the true and the beautiful on all planes—physical, mental and spiritual—would be steadily developed; and the expression of the ideal in life would come forth, through all the channels of thought and action, in an ever-increasing measure. And the fairest dream of life—the dream of love—would be realized in all its glory and joy.

